

rice, he encountered strong temptation, of a character directly calculated to draw him away from the benevolent work of toiling for this miserable, forlorn race. In the character of the objects of his benevolent enterprise, there was every thing to bias and prejudice him against them. Did he listen to the tempter? Did he harbor prejudice? No—he turned, his back upon the former, and trod the latter beneath his feet. He ate with publicans and sinners. He abode at the house of Zaccheus. He listened to the cry of the Syrophenician woman. He never despised the unfortunate. He neglected none of the helpless who besought him. He hated not the meanest fragment of the human family. His immediate followers trod in his footsteps, joyfully taking upon themselves scorn and derision, by treating the outcast and suffering as their brethren. True, Peter, on a certain occasion, dissembled—quailed before public opinion—shunned his brethren in the Lord, because they were despised of others. But how did Paul treat the matter? Did he countenance or extenuate the unchristian deed? Did he nourish and strengthen the insane prejudice, by bringing in the circumstances as a palliation, or by letting it alone? Not he! But when he saw that Peter "walked not uprightly," he "withstood him to the face, because he was to be blamed."

The speaker would now advert, for a moment, to the principles of Christianity. We are Christians only so far as these precepts are embodied in our character. The Christian code is summed up in the great law of love: "Whatsoever ye would that men should do unto you, do ye even so to them." Following the spirit of this perfect rule, we should rejoice with our brethren—our neighbors—in prosperity, weep with them in adversity—we should measure the degree of our sympathy and kindness, by the claims of those to whom sympathy is due. Remember Jesus' answer to the question, "Who is my neighbor?" The Jews would love their neighbors as themselves, provided they might be allowed to find who were their neighbors. Our Saviour answered the question, in that most beautiful and touching parable—if it be a parable. When the suffering Jew—left only with his life by the thieves—saw one of his own nation, a most dignified ecclesiastic, from whom all men had the best right to expect compassion, no doubt his heart beat high in hope of immediate relief. But the holy man was too religious! too much occupied with pious reflections! to heed the wants of this degraded, miserable being, lying in the ditch. Doubtless he had a great zeal for God! It is highly probable that he was on his way to some religious meeting, to save souls! Why should he stop to trouble himself with so debased and insignificant an object as this? He must be permitted to pass by on the other side, in pursuit of higher, nobler objects. The Levite did likewise, after taking the trouble to look on him. But one came that way who possessed human nature, having the heart, the sympathies, the feelings of a man. In this hated, abandoned Jew, he recognized a neighbor—a brother. He was not ashamed to let sympathy gush out from his noble bosom. He followed the dictates of yearning, bleeding humanity, which always accord with the dictates of pure and undefiled religion—the holy Gospel of God. He did not pass by him with a cold look, but "went to him—bound up his wounds—and took care of him." Now you are a human being, with a human heart; and tell me, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

The Apostle enjoins it upon us to "rejoice with them that rejoice, and weep with them that weep"—to "mind not high things, but condescend to men of low estate"—to "remember them that are in bonds, as bound with them"—as if the chain were on our neck—as if the fetter were on our heel. We are to treat all the members of the human family as our brethren, who have derived from our common Creator common rights with ourselves, and who are equally entitled with ourselves to the exercise of those rights in pursuit of happiness and improvement. This is the principle on which human society and human happiness must rest. The entire teaching of Christ, whether by precept or example, brands as unsound, as heartless, that benevolence which is confined to clans, communities, or nations. It is urged, against one class of philanthropists, that they are too much occupied with one subject, to the neglect of others. Especially is this urged by those who choose as much as possible to stand aloof from this subject, and who always express disgust and offence at its introduction. Now few chapters in the Bible are read

with deeper interest—few have been oftener drenched in tears than the 15th of Luke. In this chapter, Christ being charged with the heinous crime of receiving sinners and eating with them, replied to his accusers in parables. The man who had lost only one of a hundred sheep, left the ninety and nine and gave his whole attention to searching for the one, until he found it; and when he had laid it on his shoulder and returned with it, he called together his friends and neighbors, saying to them, "Rejoice with me, for I have found my sheep which was lost." It was only one, yet who would not commend him for allowing it to occupy his attention until he found it. See that father and mother bent over a sick child. They have five others, but they are well. Why should they not be solicitous about the one, and give it their attention until it recovers? What could be more proper—what more natural, than for the father to run and embrace the individual prodigal son, and, leaving out of mind all the others for the time, to kill the fatted calf and rejoice at the recovery of this one from degradation and wretchedness?

What did the Saviour mean by these parables. They were spoken in reply to murmurings against his receiving sinners and eating with them. He meant that we should care for the lost sheep—that we should visit the fatherless and widows—that we should remember the afflicted—that we should give the most attention to those who have the most sufferings, and of course the strongest claims to our attention. If this is not Christianity, what is Christianity? I know, said the speaker, that it is not the Christianity of the priest and the Levite—that it is not a popular, iron hearted Christianity—that it is not the Christianity which tramples down God's poor with iron hoofs—but it is the Christianity which Jesus taught—it is the Christianity which makes men better—it is the Christianity of heaven. Read the 25th chapter of Matthew. Among all objects in heaven, earth and hell, there was one on which the Saviour fixed his eye, and to which he would turn our attention, as the object of his peculiar regard. And what was it? It was a stranger, afflicted and oppressed. He selected the lowest, most degraded among the children of men, as his representative—hungry, naked, visited with sickness, too loathsome for human sympathy. He then declares, inasmuch as ye have done it, or have not done it, unto one of the least of these, ye have done it, or have not done it unto me. But "when saw we thee?" When turned we away from thee? When you turned away from that loathsome, wretched being who was my representative, you turned away from me.

This subject furnishes a test of the state, of religion in any community. It was the object of the apostle, in the text, to furnish such a test. Show me a community where the outcast and degraded are trodden down, forgotten and despised, and I will show you where there is a spurious Christianity, if there be any. However zealous the priest and the Levite might have been for souls, their religion had not made them men, human beings. What then was it worth? On the other hand, show me a community where every man meets, in his fellow, a friend and a brother—where the rights of the poor are regarded—where the outcast are brought in, and the down trodden are lifted up—where the law of love is the rule of life—and I will show you a community with a sound heart, walking in the light of God's countenance—a people that shall stand in the Judgment. Much is said of American Revivals. But with all our boast, the British accuse us that we have not religion enough to make us humane. The language of the American church in relation to millions of suffering, perishing souls in our own land is, leave them to the politicians—let them perish. To plead the cause of humanity—to open our mouths for the dumb—is too secular a matter for us. We have too much piety to be meddling with such an affair! We care for souls! But who shall care for them if the church shall not? Their cause is spurned from the halls of Congress.—The poor slave cries, no man careth for my soul. A religion that thus drives him to desperation, is any other than the religion of Christ. There is no want of care for China—for the islands of the sea—for the western tribes. All this is well.—But the sin is, that our own brethren, of our own country, are placed a burnt offering on the altar of state expediency. This sin I charge upon the American church, and upon my country. I come to you, my brethren, with no political question, but as a minister of Christ; and I roll upon you the responsibility of caring for heathen more degraded, abused and wretched, than can be found in Hindostan.

Engage in the work with no party motives; but with enlarged benevolence; with pure philanthropy; with sober, practical, every-day Christianity. For this, not only for the oppressed, but for yourselves and your children.

VERMONT CHRONICLE.—On the question as to whether confessed sin ought under all circumstances to be repented of & forsaken gradually, or immediately, the editors of this paper have manifestly got right in the abstract, that is in the head. If the popular current can be set right, we may expect to see them floating along. The evidence is found in the following article, on the use of tobacco, from the last number of that paper. It is a reply to a writer in their columns, who finds great "difficulties" in the road of gradualism, and terrible "consequences" following in the path of immediateism. The editors, however, very soundly exhort him to pursue the latter, and severely upbraid him for stopping at the consequences.

We feel constrained here to call the attention of these editors to another, and widely different, published doctrine of theirs, in relation to consequences. They make northern abolitionists accountable for the effects of their preaching, as manifest in the outrageous acts of the guilty slaveholders, offering the present position and conduct of the latter, and the excitement and madness of the South, as proof that the preaching of the doctrine of immediate repentance as a remedy for the sin of slaveholding, is not only inefficient, but wrong and wicked. What is this, but rank infidelity? This doctrine, carried out, makes Moses accountable for the augmentation of Pharaoh's oppression, when he was called upon to let the people go. It makes Jesus Christ a suicide; and all the holy martyrs responsible for the wrath of the wicked who took occasion to be violent and murderous at this same preaching of immediate repentance. It subverts the whole plan of human salvation, so far as it depends on the preaching of truth. It closes every pulpit, and chains every tongue, the moment wicked men frown and devils rage. In the nature of things—from the history and testimony of our Lord and his apostles—and from the universal experience of every faithful minister of gospel truth and righteousness, in all ages of the world, we are to look for the precise results from a faithful exhibition of divine truth, which we are now witnessing in the conduct of American tyrants. We are to expect a desperate struggle for the maintenance of power on the part of those who have set themselves up against truth and God.—When we pour light into the Kingdom of darkness, we are to listen for clamor, and look for violence. The fact that the South is excited to wrath and murder, is so far from being evidence against the correctness and efficiency of our measures, that it affords the best evidence we could have of their adaptation to the end, and of their accordance with the requirements of the gospel. If we had spent these four or five years, as another association has eighteen or twenty, and produced no other effect than to lull the guilty into indifference over a waking volcano, we might with the greatest propriety be charged with wasting, and worse than wasting, our energies, in the use of ineffectual, and worse than ineffectual, measures. But we have awakened attention. We have disturbed the guilty conscience. We have produced conviction of sin. The fruit, thus far, is most natural and legitimate.—The arrows of heavenly truth stick fast in the hearts of the transgressors, and like the harpooned leviathan they will foam and rave until their powers are exhausted, and then they will submit. The prospect brightens every day and hour.

But here is the extract from the Chronicle. The high compliment paid the Telegraph, is justly appreciated.

We are glad, Mr P—P—, to find that you have, in the main, so true a view of the case. There is no hope of leaving off by any efforts to reduce the quantity, or the number of occasions, or in any system of gradualism. The habit is like the grave—cruel; like the horse-leech that crieth, Give, Give, and it is not enough.—There is no more hope in any stratagems of running round the circle of chewing, smoking, snuffing—and back again, snuffing, smoking, chewing. There is no hope at all in any plan or way of leaving off. Leaving off is a simple idea, and the act, a simple act. There is no process about it. It cannot be described otherwise than by itself; nor done, otherwise than by doing it. To leave off, is to leave off—speak it, weigh it, conjure with it, it is neither more nor less. To chew less in quantity, or less one day and more the next, or to chew substitutes, accomplishes nothing.

But you have tried to leave off in the

only legitimate way! and you are so incapacitated for business, that it interferes with and prevents other duties! We might ask here, is it right in the forum of conscience to form any habit of appetite, the breaking up of which is attended with such consequences? and is not the sin of omitting such duties included in the initiatory act? and if not in the initiatory act, certainly in the continuance? So that, make out the best case you can for yourself, you seem to be reduced to this dilemma:—To chew is a sin, and not to chew is a sin—and therefore you must choose the least. That is bad logic and there is no escape but by immediate repentance from all sin. See Wm. Lloyd Garrison, and the Vermont Telegraph, every where.

But you make too great a bug-bear of leaving off—as the following story will illustrate.

An elderly gentleman was once pursued by a bear that had gotten loose from its muzzle, until completely exhausted.—In a fit of desperation he faced upon Bruin and lifted his cane; at the sight of which the instinct of discipline prevailed, and the animal, instead of tearing him to pieces, rose up upon his hind-legs, and instantly began to shuffle a saraband.

Now if you cannot with true courage & manful perseverance, or at least in a fit of desperation turn round and face this bug-bear of leaving off, if you cannot brave the languor and ennui of a few short weeks till the system shall have time to recover its sensibility to lawful stimulants—why then you must remain the abject slave of tobacco.

Rev. A. Angier is about removing from Orwell to Waterbury, and wishes his correspondents to direct accordingly.

Mrs Peake of Randolph, who was to have been executed on Friday last, died in jail at Chelsea, on the 15th ult. One report says she died of ulcers in the throat—another says that she procured opium from the doctor, in small quantities from time to time, to relieve pain, but kept the whole until she had obtained a sufficient quantity for execution. In our view of things, a law, administering opium privately, would be far less objectionable, than the present one, hanging by the neck publicly.

The latest arrivals from Europe bring information that President Jackson's annual message was satisfactory to France. Little doubt is left that the stipulated indemnity will be paid without delay. The following is from a Paris correspondent of the New-York Commercial Advertiser:

"I pass to more important matter.—You will wish to know how the President's Message was received here. I answer that it has been well received, very well indeed. And now tell you a fact, which I well know to be true, but of which the Public here have not been informed, that the King and ministers, at a cabinet meeting held on Monday, (the 4th instant,) after much debate, came to the conclusion to communicate to the Government of the United States, through the Court of St. James, (there being no other way at present,) that they are satisfied with the explanation given to the message, and that they are ready to pay the money as soon as the American Government will indicate to whom it is to be paid. So you see this difficult affair has ended, unless, as we sometimes fear, the President, by his subsequent message, upon the arrival of Mr Barton's despatches, should renew all the difficulties. I have only to add that the King has shown himself, in this last stage of the business, as he has done in every preceding one, the firm friend of the United States, and far more ready than his ministers to settle it as promptly as possible."

THE AMERICAN BIBLE SOCIETY.—It appears from the following preamble and resolutions, taken from the New York Observer, that the Board of Managers of this Society, have finally decided the important question which has excited so much interest for some months past.

might harmoniously unite in performing these duties. As the managers are now called to aid extensively in circulating the Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the scriptures in all foreign tongues.

Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage such versions only, as conform in the principles of their translation to the common English version, at least, so far, that all the religious denominations represented in this society, can consistently use and circulate said versions in their several schools and communities.

Resolved, That a copy of the above preamble and resolution be sent to each of the Missionary Boards accustomed to receive pecuniary grants from this society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation. And also that the said several Missionary Boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolution.

We are not about to examine the matter at length at this time—nor to predict the result—nor yet to undertake to dictate to our brethren their duty in the case.—We would invite, and urge attention to the subject. The Telegraph is open for an expression of views. The Constitution of the Society is not now in our reach, so that we are not prepared to decide upon the constitutionality of the decision of the Board. This much is manifest on the face of the proceeding: it is utterly a sectarian movement, and can only be hurtful, if it were the duty of different denominations to attempt to meet on common ground, and co-operate in this great and glorious enterprise. By this act the Baptists are thrown off. It now remains for us to find what is duty if possible, and then to do it.

While the first resolution is vague, the second is weak and ridiculous. Bribery and menace will avail nothing with men who look to the Holy Ghost for direction in the responsible work of translating the Revelation of God, for a guide to those who are now sitting in darkness.

Brother Robinson of Levant, under date of 11th inst., writes—"We are at present enjoying a little refreshing from the presence of the Lord. I baptized 4 persons on the last Lord's day in January, and expect several more will follow Christ in this ordinance next Sabbath—20 or more have recently indulged hopes. The revival commenced with protracted meetings held by the Congregationalist and Baptist churches the 1st of January, and extends in both societies."—Zion's Advocate.

Ordained at Stafford, Gen. Co. N. Y. 20th ult. brother Emory Curtis. Sermon by brother Joseph Elliott, from 1 Tim. iv. 16.—Assistant ministers, J. J. Brown, Bennett, Mungo, Smith, Crane, and Southworth.

ITEMS.

Destruction of Holland Land Office by a Mob.—From a letter to the editor of the Albany Argus, dated at Westfield, Chautauque county, Feb. 8.

"An exhibition of violence took place at Mayville (the county seat) on Saturday evening, the 6th inst. which will serve to illustrate the state of the public feeling in this region. It is well known that the Holland Land Company have recently sold out their lands to other companies, and that the last sale, including the county of Chautauque, except the town of Charlotte, was made to Messrs. Trumbull Carey and others. Suspicions having been excited with regard to the intentions of the new companies, county and town meetings of the settlers have been held, and committees appointed to call upon the agents, and ascertain their terms and general policy. Meanwhile, the excitement had reached such a height, that between 7 and 800 persons assembled on Saturday evening, being well organized and under a commander, and marched to the land office, forcibly removed the pillars, stripped off the clap-boards, & turned the frame over into the public road. All the books and valuable papers of the office, as well in as out of the iron chest, having been first taken out, to the amount of two sleigh loads, were conveyed about two miles to Barnhart's inn, and there burnt. Fortunately, the agent was not to be found, or he might, under the feeling of the moment, have received personal injury."

GREAT REAL ESTATE SALES.—Several parcels of Real Estate, of more than ordinary interest, were sold by auction this morning.

The United States Branch Bank sold for \$189,500, and was purchased on account of the Merchants, for the purpose of being offered to the Government as a post-office. About one hundred firms have subscribed each \$5,000 for the accomplishment of this object. The lot is 75 feet on Wall street, and 120 feet deep.

The Globe Insurance Company's estate sold for \$67,350, and was purchased for the use of the Dry Dock Bank. The lot is 25 feet on Wall street, and 74 feet in depth.

The N. York Society Library brought \$44,200, and was purchased by Mr Hen-

ry Lavery. The lot is 30 feet on Nassau street, and 98 feet deep.

A DILEMMA FOR MR CALHOUN.—In the course of the debate, Col. Benton asked Mr Calhoun, whether his measure for prohibiting the circulation of incendiary publications was intended to apply to the newspapers containing the debate in Congress. If the Senator introduced into the proceedings such paragraphs as he had just caused to be read, the debates and proceedings of Congress would come within the character of incendiary publications.—He wanted to know, too, whether the whole newspaper was to be stopped, or whether the offensive article only was to be cut out. After debating the subject the whole day, the Senate adjourned, without coming to any conclusion upon it.

Nine of the sovereigns of Europe are over 60 years of age. According to seniority, they rank as follows: King of Saxony who is 89; King of Sweden, Berdadouie, 71; the Pope 70; the King of England, 70; Denmark 67; Prussia 65; Holland 53; and France 62.

A lad only 11 years of age was recently hung in London, for stealing a bag of money.

It is said that a piece of property in Buffalo, N. Y., which sold just after the war for \$40 worth of candles, on twelve months credit, has been sold since for the handsome sum of two millions of dollars.

It is said that there are orders now in England for nearly 300,000 tons of railroad iron, for the United States and the continent of Europe.

Prohibition of Lotteries in Maryland.—We rejoice to learn that a bill has passed both branches of the State Legislature in Maryland—which makes it a part of the Constitution that after the termination of the present grants Lotteries shall be entirely prohibited.

Resolutions have also been introduced to prevent the sale of tickets of Lotteries drawn in States where they are yet permitted. It is believed that this bill will also pass, and thus this vile system of legalized gambling will be effectually stopped in Maryland.

CONGRESSIONAL.

IN SEANTE.—TUESDAY, Feb. 16.

Mr Clayton, from the Committee on the Judiciary, reported a bill to change the times for the assembling and the adjournment of Congress; which was read a first time, and ordered to a second reading. [This bill fixes the day for the meeting of Congress for the first Monday in November, every year, and the termination of the first session for the second Monday in May, unless otherwise ordered by joint resolution.]

For the Telegraph.

ON THE DEATH OF SERAPH SOPHIA BIRCHARD. By Miss T. S. W.

What mournful voice thus sounds afar?
'Tis Seraph's ghost on evening air!
She calls me forth to see her grave;
Then whispers where her bones are laid—
Deep, deep in earth, beneath its silent shade.

Her days are o'er, her sands are run;
The night of death obscures her sun;
Silent her voice and dim her eyes—
Back from her cheeks the color flies:
Eternal Will decree, and Seraph dies.

Enfranchised spirit, O, adieu!
Thy pains were great, thy days were few;
Death freed thee from this world of care;
Hope spread her wings—abashed despair—
Pointed to heaven, and showed thy portion there.

COUNTY TEMPERANCE CONVENTION.

At the Rutland County Temperance Convention, held at Rutland on the 5th of March, 1836, a committee was appointed by that body, whose duty it should be to call another temperance convention whenever they should deem it expedient. This committee have decided to call a convention, to be held at the Congregational meeting-house in Brandon, on the second Tuesday of March, to commence at 10 o'clock A. M.

The Temperance Societies of the different towns in the county are requested to appoint delegates at their "simultaneous meetings," or at any other convenient time, to attend said convention.

At a meeting of the friends of Temperance, from different parts of the county, held at Rutland on the 2d of February, it was proposed that the following subjects be discussed at this convention, viz.

1. The duty of the Legislature to prohibit the traffic in ardent spirits.
2. The immorality of the traffic in ardent spirits, and the evils resulting from such traffic.
3. The duty of temperance men to abstain from all intoxicating drinks.

It is particularly desired that every town in the county should be fully represented, as the above subjects, and others, involving the deepest interest of the temperance cause, will be discussed.

W. C. KITTRIDGE,) County
J. W. HALE,) Temp.
HORACE GREEN,) Committee

DIED.

In this village, on Wednesday of last week, EMMA P., child of Mr Ephraim Laxham, aged 8 months.

WOOD CHOPPERS WANTED!!!

I WILL pay a fair price for Chopping 2000 cords of WOOD this season. ALBERT LOCKE. Brandon, March 1st. 1836. 23, 6w.